turning up the heat

April 1992

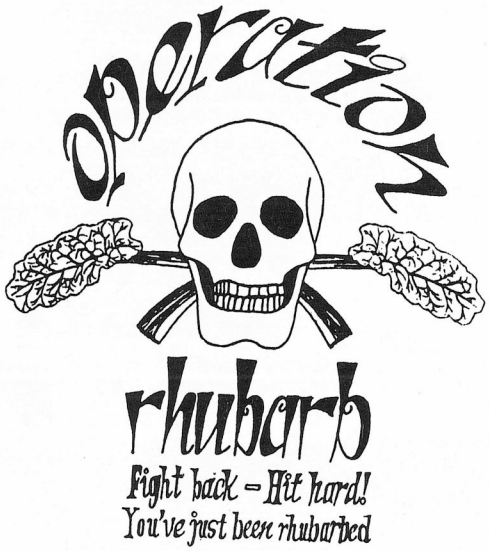
anarcha-feminist journal

SICK OF IT SICK OF IT SICK OF IT SICK OF IT

ORrrrrrrrrrrrrrrrrrrrrOR

Operation Rhubarb is a group which is sick of other groups selling out to the highest bidder. We are sick of groups who call themselves revolutionary but reproduce the oppression we are trying to get rid of. It is not good enough to at the end of the revolution deal with other forms of oppression other than class. We also feel that being political needs to be fun.

We are opposed to sexism, hetrosexism, racism, classism, specism, naturism, and any other ism which oppresses those who are disadvantaged by mainstream society.



We believe that we need to act up in new and exciting ways that people have never thought of before, to empower groups of people to portray their insights about the problems of the society we live in. So far we have primarily been a street theatre group but this has obviously spilled over into a journal which we hope to produce quarterly. Over making props and plotting different ways to expose the evils of patriarchal capitalism, we became inspired to put some of our anarchist, theatrical, feminist ideas into print.

We defy the usual ideas of "professionalism", both in our theatrical and literary pursuits, so be kind! In doing things in this way we hope to encourage other people to feel capable of expressing their political views in imaginative and defiant ways. It doesnt take much work, in fact its very easy to to work yourselves up into a frenzy and produce some serious politicised hilarity.

To overcome the boredom of demonstrations in the 'nice' nineties, ANY splash of colour or dramatic presentation can add both to your own feeling of participation and can also provide an added focus for the demonstrators, the public and the media. All it takes is a little courage and planning. In the disguise of a character you don't have to hold back the anger or any other emotion but can let it loose. In the cloak of a joke you can also say a lot more naughty things which are true and be fairly immune to harrassment by the fuzz. By presenting images that reflect your interpretation you are sharing and begging questions in other peoples minds about the issues at hand. This is one way for an exchange of ideas and personal gut feelings which seem to be absent in most political circles and literature.

Our work has brought us to the conclusion that affinity groups are the best means of being political and sane at the same time. The group and indeed any group of friends that decide to come together in a particular forum to discuss anything and everything is bound to come up with some new insights and ideas for the allieviation of the allienation and despair we all feel in this patro-capo cesspit they call life, and we call just the beginning.

-Turn up the heat.

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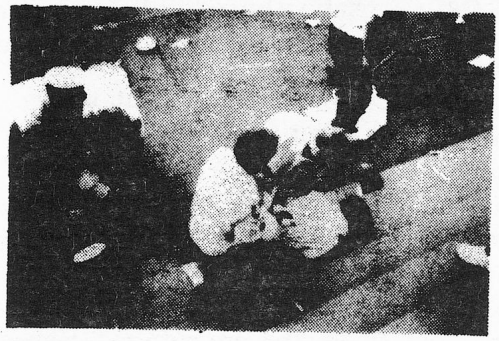
We have decided to publish the centre spread of Catalyst's(the journal by student initiatives in community health) last edition before it's funding was cut, in solidarity with SICH.

DO IT - DO IT - DO IT - DO IT - DO IT - DO IT -

DEMO DIALOGUE

A SIGNIFICANT MOMENT FOR me during the demonstration on the 26th March was when I reached the top of parliament stairs. The fact that I had managed to reach the top after feeling frustrated and fearful in front of a macho cop just moments before, was not as important to me as the sight I beheld of the whole situation when I finally looked behind me. When in the front line, eyeball to cop-crutch (they always try to stand higher than you—the fuzz know as well as any French theorist that it is a phallocentric world), I had been aware of individual people struggling either side of me but had totally forgotten the amazing mass of people behind me. In seeing the wider picture I was absolutely astounded that ten or more cops and two horses could actually halt three thousand angry, determined people. The row of men in blue looked ludicrously ant-like in comparison to the enormous pack of protesters who were simultaneously exuding power and strength whilst faltering through the intimidation of a spattering of police. At that moment the crucial role of the police as fingers of the repressive, authoritarian State (with its hands in the pie of New World Order fascism) was driven into me thudding incessantly at my brain. In reality the police were tiny and minute in comparison to the bulk of the demonstrators but their symbolic power was astonishing. This symbolic power which can use so little force to intimidate and try to quell the passion of 3000 people was arrogantly scary indeed. I stood there pleading with the rest of demo 'just walk up, look how big and powerful you are, just walk over them!' Five minutes later everyone did. So inspiring and uplifting to see people realise their strength and tell the patriarchal, punitive, elitist, authoritarian State and its forces of repression and oppression basically to 'fuck off please, you're standing in our way.'



A COUPLE OF THINGS concerned me at the protest on Thursday 6th April regarding the government's proposals for tertiary education. The context of the concerns are not internal to the ongoing education campaign. Rather they are more to do with the dynamics of the recent spate of demonstations in Melbourne. Of the main cities of Australia, Melbourne has become the site of a more 'violent' activism, of explosive street marches. One could ask, why Melbourne? is it Melbourne activists? or Melbourne police? While this inquiry might be interesting to pursue its usefulness is not readily apparent. At the education protest the thing which struck me the most was that before the rally no-one had the slightest inkling that the march would erupt as it did. The police claimed after the event that they were made to presume that the march would be 'peaceful.' However it was not just them that were caught out. The protesters were also caught unawares and thus unprepared. Of course, each protest has its own qualities, but nevertheless, there are various ways in which each protest can demand an amount of preparation. There is neither space nor privacy here to elaborate on suggestions for the preparation of confrontation at protests. Neither, too, is it merely a defensive reactive response to speak of being prepared. The distinction between offense and defense become blurred at protests since the longer a protest lasts, the more exp(l)osive it is, the more active it is, is itself a mark of the demonstative practice of civil disobedience. As such self-preservation is fundamental to all protesting. Here then is a limited list of hints to initiate thought on the preparation of conflict.

Basics

Know your rights. Check with a local Legal Aid Service to know what todo and say (or not say) when arrested or harrassed by the police.

Encourage at least one of your friends to take photos of any violence and to write down details, police numbers etc. to be used later if necessary in court.

Horses: What to do?

Try not to harm the horses, they really are the innocent victims of all of this. Remember who is controlling the horse.

If a horse is rearing down on you, don't be afraid to grab the bit and direct it elsewhere. The horse will not bite or kick at this, it is too well trained.

No bare feet. Wear strong shoes. Horse hooves hurt.

Also hold and support each other up during a tussle with horses. Don't sit down, they will only trample and hospitalise you. A group of people linked but standing is more effective at gaining ground.

If you are behind the front line of people hold them up by don't push them forward into the horse, they need room to manouvre.

Final Plea

Respect you fellow protesters! Don't throw cans and bottles from the back of the back cos it will quite likely hit friend not fuzz.

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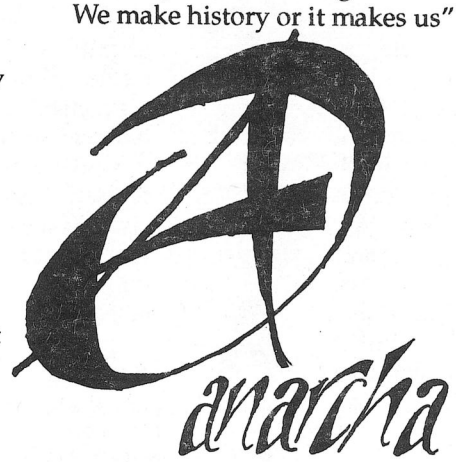
ANARCHA-

For too long anarchist feminists have been labile as the ladies auxiliary of male bomb throwers. The misconception and manipulation of both feminist and anarchist principles and practices have resulted in the use of sensationalist and ridiculing tactics by the state and its spokespeople. This has not only polarised the general populace from potentially liberating concepts but has also polarised anarchist from feminists. In the past and more so recently there has been a uniting of feminist and anarchist beliefs. Peggy Korneggers article; 'Anarchism; the Feminist Connection' argues that the two genres of thought are inextricably tied although the connection has not been consciously articulated by feminists very often. Kornegger argues that feminism "emphasis on the small group as a basic organisational unit, on the personal and political, on anti-authoritarianism and on spontaneous direct action was essentially anarchism. I believe that this puts women in a unique position of being the bearers of a subsurface anarchist consiousness which if articulated and concretised can take us further than any previous group toward the achievement of total revolution."

While anarchism provides a framework for this required transformation, for far too long even this revolutionary ideology has been largely male identified; male articulated, male targeted and male exclusive in both its language and participation. It has therefore been unfortunately lacking in vital analysis especially with regard to the psychological and physical realities of oppression experienced by the majority of the human population: women. As Emma Goldman said of the Spanish Revolution of 1936 "Despite the impressive rhetoric, most frequently male anarchists retreated to cultural orthodoxy in the personal relationships with women ...The vast majority of Spanish comrades continued to expect their own "companions" to provide the emotionally supportive and submissive relationships "necessary" for the activism of the males" Anarchism has often duplicated the very concepts of power it sought to obliterate . One of the basic tenants of anarchist feminism is that we are <u>not</u> prisoners of the past -

The past leads us if we force it to
Otherwise it contains us,
In its asylum with not gate
We make history or it makes us"



The word anarchist comes from archon meaning a ruler and the addition of the prefix "an" meaning "without" creates the terms for conceiving not of chaos not disorganisation, but of a situation in which there is emancipation from authority. Ironically what constitutes anarchism is not goal orientated post revolutionary bliss but is a set or organisational principles which may redress the current obstacles to freedom. As Carlo Pisacane, an Italian anarchist wrote "The propaganda of the idea is a chimera. Ideas result from deeds, not the later from the former, and the people will not be free when they are educated, but educated when they are free."

To define anarchism or feminism is not only problematic but goes against the notions of both which seek to explode the parameters of debate as defined by the 'powers that be'. "Freedom is not something to be decreed and protected by laws or states." It is something you shape for yourself and share however both have insisted "on spontaneity, on theoretical flexibility, on simplicity of living, on love and anger as complementary and necessary components of society as well as individual action."

Anarchist feminists see the state as an institution of patriarchy, and seek to find a way out of the alienation of the contemporary world and the impersonal nature of the state and its rituals of economic, physical and psychological violence. Most of the focus of anarchist discussion has been "around the governmental source of most of societies troubles and the viable alternative forms of voluntary organisation possible...and by further definition, the anarchist is the man who sets out to create a society without government."

Exactly what one would expect from George Woodcocks definitive <u>The Anarchist Reader</u>, in which he cites ONE woman. I would argue that anarchism has not only been gender blind but has paid little attention to the manifestations of the state in our intimate relationships nor with the invidivual psychological thought processes which affect our every relationship while living under the tyranny of a power-over ideology.

How is it that revolutionary libertarian fervour can exist so harmoniously with machismo? It is far too easy in this instance to say that "It is hard to locate our tormentor. It's so pervasive, so familiar, We have known it all our lives. It is our culture." because although it is true the essences of

- FEMINISM

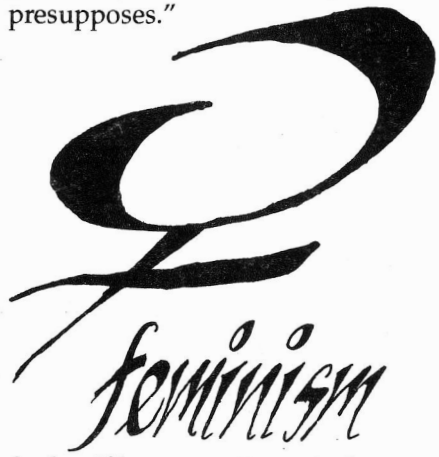
liberty so illustriously espoused by these people have not extended their definition of freedom to their sisters. Why not?? It is often a problem of language used by idealists in their use of the term man as generic, but what is also clear in so much of the rhetoric is that the envisioned 'proletariat' is the male worker, the revolutionary is a person entering into the struggle that is the seeking of a "legitimating" expression of 'masculinity' in the political forum staked out by the dominant male paradigm. Feminists are suspicious of logic and its rituals and the audience addressed by a ritual language, with reason. Consider the following examples and if you are not a woman try to imagine the conflict created by such wonderful ideas that deliberately and needlessly exclude you from relevance or existence.

"Our animal needs, it is well known, consist in food, clothing and shelter. If justice means anything, nothing can be more unjust than that any man lack them. But justice doesn't stop there."

"the objection which anarchists have always sustained to fixed and authoritarian forms of organisation does not mean that they deny organisation as such. The anarchist is not an individualist in the extreme sense of the word. He believes passionately in individual freedom, but he also recognises that such freedom can only be safeguarded by a willingness to co-operate by the reality of community"

"An integral part of the collective existence, man feels his dignity at the same time in himself and in others, and thus carries in his heart the principle of morality superior to himself. This principle does not come to him from outside, it is secreted within him, it is immanent. It constitutes his essence, the essence of society itself. It is the form of the human spirit, a form which takes shape and grows towards perfection only by the relationship that everyday gives birth to social life. Justice in other works, exists in us like love, like notions of beauty of utility of truth, like all our powers and faculties."

"Chomsky argues that the basis of Humbolt's social and political thought is his vision "of the end of man"...the highest and most harmonious development of his powers to a complete and consistent whole. Freedom is the first and indispensable conditions which the possibility of such a development presupposes."



And as if bearing witness to the successes of the socialisaion process, women too use this language as Voltairie de Clayre said "And when modern revolution has thus been carried to the heart of the whole world if it ever shall be, as I hope it will - then may we hope to see a ressurection of that proud spirit of our fathers which put the simple dignity of Man above the gauds of wealth and class and held that to be an American was greater than to be a king. In that day there shall be neither kings nor Americans - only men, over the whole earth MEN."

Well save me from tommorrow! Sometimes you have to edit your reading with so many (sic) (sic) (sick's) it renders the text unreadable. And so to what extent than has revolutionary ideology created and spoken to women when the language, the focus and the freedom offered is so often clearly for men? The fact is that women have only so very recently acquired access to education and also do not often have the opportunity for political involvement, consider both the physical and psychological barriers. There have always been a womans voice in political forums and feminism builds upon these tradition, theories and courage to create a body of thought that specifically addresses womens empowerment.

As Robin Morgan points out in her book The Demon Lover, the left have been dominated and led by a male system of violence which has created with reactionary punctuality its "opposite" (duplicate) of action theory and language. She argues that in the search for "legitimacy" ,male revolutionaries adopt the forums and language of violence and domination that continue to oppress women. Because these fourms are seemingly the sole route for political transgression, women are enticed and engaged in the struggle that, while purporting to be revolutionary, is revolutionary on male terms and will use and betray her. So often feminist have been abused by and asked by male revolutionaries to make their claim and focus subservient to "the wider struggle". And this oppression is a continuum from the women Abolitionists jeered at when they gave a feminist understaning of the problems of male drunkeness and its devestating effects on women, to the suffragists accused of diverting attention from the war effort, to Zetkin, Luxumbourg and Goldman all suffering the eye roll and brutality of both the state that is and the state that would be. We see Alexandra Kollontai the only women involved in the Russian cabinet after the 1917 Revolution

being exiled to Norway after all her references to the necessity of a feminist component to revolution were edited and diluted. We are asked to stop pursuing our cause and start defending it but to argue for the validity of our cause that would imply we wanted "in". Even recently a once respected friend said that "The womens meeting is on now, the real meeting will state in half and hour." When questioned he added "the full meeting". The fullness of penile participation I supposed, lubricated and made ready, as always in isolation. Ah, but how can one quibble about the sloppiness of language when it serves as counter-argument so well. Thankyou Mirabeau for the following "Every party has its criminals and fools because every party has its men."

Entering into political circles with men is an exercise in the risk of compromising and being obedient to this attitude or in confronting it. Ridicule is the worst, tokenism is little better. So gloriously rare and acute is our joy when the issues are taken seriously that we could be mistaken for groaning clapping seals, unless we are already cringingly braced, anticipating of the backlash of men genuinely perplexed but inarticulate except in the socialised male response; defensiveness. But there must be some way in which to address the political nature of our polarisation as sexes in political forums which involve men. There must be some way to point to the coercive power structures that display a hidden elite, invariably of men but also of women. I believe like Peggy Krogger that feminism could be the connection that links anarchism to the future, both adding to each others struggle, not to seize but to abolish power. But both go further than the socialists and assert that people are not free becuse they are surviving, or even economically comfortable. They are only free when they have power over their own lives. Anarchist feminist say that the goal is not to fabricate the new and artificial social forms but to find ways or articulating people so that out of their groupings, the insitutions appropriate to a free society might evolve."

Socialist organisations are popular with a lot of people who are flocking to these groups because it is felt that one must be involved with a revolutionary group,. Indeed. But their gender blind hierarchical bludgeoning from the poduim organisations have a typical style of interpreting feminist concerns and concrete grievances as irrelevant to or symptomatic of the larger struggle. "They appeal to the women to suspend their cause temporarily which inevitable leads to a dismissal of women's issues as tangential, reducing them to

subsidiary categories."
Anarcha-feminist have said that often the "definitive body of theory which is so often the comforting cushion for male reclining, such theoretical over articulation gives one the illusion of responding to a critical situation, without ever really coming to grips with ones perception of it. With capitalism and patriarchy so safely reduced to an explination, we distance ourselves from the problem and the necessity to immediately interact with it or respond to other people." So often revolutionaries deal with concepts and not people.

But while as anarcha-feminists we object to much of the politics of socialist (as a friend of mine says "After your revolution we'll still be us, but you'll be them) we also argue that liberation needs to happen in small afinity groups so that people are not blugeoned into opinions and can build up the personal relationshiop of trust that facilitates the grieving, the sharing and the exorcisms of the psyhological though processes and experiences that brought them to their politics.. This is often a sanity compromising process or do we actually become sane through that difficult time when we realise that the personal is political, without simplifying this to 'the political is only personal.'

As anarchist feminist we are not asking men to atone for the sins of the forefathers, we are asking them to take responsibility for the masculinity of the future, we are not asking women to be perpetually aware of their oppression but to emerge from it. Mostly we are not locating conflict with certain people rather than the kind of behaviour that takes place between them.

Anarchist feminism addresses these notions of power, attempts to criticise, envision and plan. Everything is involved in the question. However it is from a conscious understanding of the lessons of the past that presses us into the future, however angry or embarrassed. While it is has not been my intention to analyse in depth the traditions of anarchism and feminism, discussion of their union in the past and the barriers to this union may help to inform both genres as I see them as both phenomena of urgent relevance.

"Those of us who have learnt to survive by dominating others, as well as those of us who have learned to survive by accepting domination need to socialise ourselves into being strong without playing dominance submission games, into controlling what happens to us without controlling others." "To this end anarchism must start with a solid feminist consciousness and practise it or it is doomed to just as much internal contradiction and failure as anarchists traditionally foresaw for hierarchical Marxism."

TURNING UP THE THUGGERY

The anti-AIDEX protests last year in Canberra mark a significant turning point in activists history in this country. Considering the simultaneous attacks by both police and the media on radical groups such as Earth First and individual dissidents, we can only conclude that the New World Order is putting on its gloves. The treatment of protesters by police was incredibly violent both in overt and underhanded ways. Certain grips were used which result in undetectable broken bones in the wrists, most of the police were not wearing numbers and they were also prepared to bash the shit out of protesters in front of the media cameras no doubt due to the controlled media response and the the perceptions of the forces increased power. Police violence is nothing new but what is fairly new is that police were treating white middle class political protesters in this fashion in this country. To exclaim about it is a complete joke because quite obviously we would all be mown down in another country or hunted down by the agents of democracy and slowly tortured and killed in front of each other, it screams of self interested hypocrisy.

To exclaim about it however might also be the most responsible and relevant direction to take the energy and awareness inspired by the AIDEX protests considering the calls for riot gear by the police, considering the breaches of privacy in the exchange of information between the DSS and the Australian Federal Police, considering the intimidation experienced by protesters since the demonstration and the increased levels of surveillance on active people who draw the line at the police helicopter coming along when they walk the fucking dog, and considering that the police's perception of their own power has heavy implications for those who already do suffer regular police violence.

The Renegade Activists Action Force are working on a Peoples Inquiry Into Police Violence Against Citizens Defending Human Rights which will be launched in Canberra on March 17 and will comprise of a photographic display of the police violence at AIDEX which will travel around the country advertising and collecting more experiences of police violence and the results of that violence in order to create public awareness of the many manifestations of police state violence.

The scale and the courage of the wide variety of protesters was something new. The AIDEX demos brought together so many groups, we had ferrals and students screaming next to nuns and greenies. This is very scary for the 'powers that be' especially when the issue we came together to demonstrate against was their power. The multiple layers of the patra-capo-imperialist vacuum (you couldn't call it a 'complex' really could you??) were exposed and suitibly embarrassed by the information disseminated and actions that the information inspired.

An example being, the work of the

intelligence (sic) sector, the fact that to name an AISO agent or to describe what they do is a criminal offence resulting in 12,000 fine or 2 years on jail, the fact that ASIO have an unlimited budget and are not accountable to any parliamentary body, the fact that the secret nature of the defence of dicks department creates the biggest industry, the most pollution, uses most ozone killing substances etc etc etc. is no longer news to a lot of people and while this is sanity compromising information it's essential information for activists against the New World Order and all the militaristic behaviour it implies.

Police reporting and behaviour regarding Earth First, the AIDEX and Bush demos indicate the kind of machine we are up against.

When the transition process of becoming a police state is unfolding the sense of urgency normally surrounding a campaign has the weight of all campaigns everywhere behind it because their existence may soon become a myth. AIDEX proved that to me and what it proved to a lot of people was the need for the campaigns in the first place so their shock is greater. They are feeling the range of realisations and innumerable "why don't we's" instead of "why don't they's" at the same time as they are realising that we and us may soon be Australia's most endangered species. That is inspiring a lot of people into action while it is also disencouraging people and forcing them into the cage of fear.

The demonstrations were interestingly covered in the electronic media with incredibly manipulative tricks of juxtaposition and misleading loaded and subtly evocative wording. Some would say it was just another load of state dioreahea but I do not give respect to their minds when I say that more thought has gone into the representation of protesters than just sheer unconscious shit (although we were accused of rolling in it to avoid arrest!!!). Police violence was shown quite graphically but the lies manufactured by the truth machine co-erced the "they deserved it" response. Whether it got that response or not is another question. A photo of police contorted twisted faces braced with batons raised against unarmed people is the fertile climate in which to sow seeds of questioning in the general populace's minds about police violence. The AIDEX protests certainly created some fun for the forces that seek to manipulate and discredit us but we also must not underestimate indeed nurture the level of distain for authority in this country, giving people a voice to cite their experience.

The RAAF traveling photo display will be doing just this, collecting peoples accounts of police violence for a public data base. It will be launched in Canberra on March 17, then will be at the Autumn Gathering at Tocumwal (Confest) from April the 17 to 21, then Melbourne (ring Friends of the Earth for details...03-4198700), then to Sydney for May day and Stormin' Norman (everybodys favourite asshole)...02-2818390 for info.

Up the Club

"In order for the people to be manipulated effectively, they must first be made to believe that they are not being manipulated"

Contrary to the saying, you are not only what you eat, but also what you think. Clearly political, financial and military control is not enough. Control over people's access to information, and more importantly, control over the moral and theoretical principles that govern people's interpretation of information is essential for the military/industrial/academic/bureaucratic/ complex to survive. The multitude of ways in which our lives are controlled to produce a certain way of thinking, often seems very obvious at other times the kind of training is more insidiously implanted to appear "natural". Feminists tend to notice these things because their oppression has for so long been considered this natural "thing". Virginia Woolf once said "To sell a brain is worse than to sell a body, for when the body seller has sold her momentary pleasure, she takes good care that the matter shall end there. But when a brain seller has sold her brain, its anaemic, vicious and diseased progency, are let loose upon the world, to infect and corrupt and sow the seed of disease in others." Often we carry these seeds merely because of the ways we have been socialised and are unaware of our obedience to an ideological tradition we would oppose if we knew its true nature. People who say these kinds of things are often labeled "conspiracy theorists", and are ridiculed and written off. This is problematic because often some of what these people say is in fact worthy of attention. Ridicule and tokenism are tactics that the patriarchs have tried to use on feminists for a long time and this shamelessly exposes their fear. Feminists learn well to ignore these tactics.

Conspire actually means to "breath together", but the misinterpretation of the word in my opinion, perpetuates the climate of opinion which accepts the status quo and Derryn Hinch's version of the truth. The ideas which have been riduculed as conspiratorial go through certain processes, especially in political history. The claim is at first denied, then it is admitted but is said to be irrelevant, and then well after the fact it is claimed "we knew about it years ago."

This is true of famous and less famous cases like the killing of JFK and the Whitlam coup as well as IranContra affair, Marlinga, the mustard gassing of 200 soldiers by our own people etc etc

It is a well established fact that much of the political exchanges of this world go on in secret, or in secret organisations. Definitely the majority of what goes on in such organisations is the most orchestrated bumbling but I don't think we can get away from the fact that they have plans and work towards them in political, ritualistic economic and psychological ways.

I just heard your conspiracy alarm go off. I think it has to do with the word 'ritualistic'.

In my understanding an army parade is a ritual, meetings are rituals, television viewing has become a ritual, children reciting advertising jingles initiates them into a ritual, gang rape is a ritual, punching the clock is a ritual. Things that are significant and repeated, built upon traditions of language of dress or educational codes are rituals. Men talking in `the club' have certain phrases and allegorical jokes which have often been described as rituals of male interaction. And when one speaks of spooky rituals and equally ridiculous handshakes, this is one way of metaphorically expressing the ways that patriarchs interact, bus it is also a well known fact that the dickheads really get into this shit, en masse, such is the extent of their neuroses. I'm not pointing to a world wide Masonic plot but I am pointing at a very real and well populated club of men who ritualise and invoke symbols and concepts that perpetuate male elitism and give an interpretation of history that is erroneous, pollutes our present and endangers our future.

As a culture we are seemingly devoid of the rituals that unite and give meaning to other cultures, largely because the controllers of our culture are reaping the significance they need via these male clubs, leaving the rest of us with hollow manipulative and contradictory Christianity or other rites of passage like the 21st birthday. The whole language of computers and silly male jokes around cars, tools, numbers and sport are other manifestations of the rituals I am talking about.

I am so surprised lately when anarchist and feminist friends, people who attempt to have some understanding of how hierarchies work and mutate, who unite under the anti-hierarchial banner, refuse to acknowledge the top layers of this hierarchy, the concentrated control of a few which is the result of any hierarchy. I am suddenly talking about a conspiracy when I conceive of a plan (s) that these folk have to solidify and continue their power, or to destroy the will to resist. There is a `community' of capitalist patriarchs, it has layers. How many examples of ruthlessness do we need until we see the extent to which 'they' will plan to protect these layers, eliminating everything in their path.

The plans of which I am speaking may only be plans to perpetuate what is already happening. The network of corporate, academic and governmental structures are undeniably there and the various forums and rituals of their meetings do not much interest me. The fact that they are so dependent on each other and that they are such a pack of ruthless bastards, does give me some cause for worry, just quietly. I seek to understand the ways their power manifests and the different ways the globes economy, ecology and psychology have been manipulated to arrive here and now, so that we can conceive of ways to alleviate the intense stress currently experienced by the planet itself and its populace. In this task, often what one finds is the connection between certain behaviour and certain ideology. Other times one find the meanings of ancient symbols which are more alive and manipulated than most people realise. The problem is that in some auidences, the information seems obvious, in others it seems like fantasy. Another problem is passing on information which has horrific implications like the long tradition and the commonness of the New World Order in many all male spiritual and political forums, the images and symbols used and the intended implications of such an order, in a way to empower people.

I would argue that it is far too easy to completely dismiss such information, just as it is far too easy to rest a belief solely upon such information. I would argue that this is not conspiratorial, but rather the validation of what we, as feminists and anarchists, already know.

""Feed drivel to a generation or two of college students and you have sown the seeds of surrender in the next generations of the educated elite" Weishaupt

Researching the loose ends and finding validation amongst peers along the way rarely coincide, which we, as anarchists and feminists already know. But as anarchists and feminist we also do not reduce our ideas to one giant conspiracy, or one grand plan. We can see that it is a set of historical and social processes, but we also see the connections when say the concept of a New World Order is thrown up because It has occured explicitly in history before, namely when Napoleon threw his hormones around like they were going our of style, when Hitler was a bucket of them and now we have Bush's roots digging into our earth, threatening to destroy it. And as far as I'm concerned as an anarchist and a feminist, those people are THEM and they do plot and scheme in clubs like the Bohemian Club, and all male club who's motto is "weaving spiders come not here". And certainly spiders (an ancient symbol of women's power) weaving the interconnected implications of their plans for the dropping of the A bomb on Japan did not go there, where the plans were made. No weaving spiders in the Yale secret society where Geo Bush hails from, nor the Club of Rome, nor the Who Who club of which Bobby is a member etc etc down to your father who probably dropped his dacks and bared his left breast to be birthed by the lodge.

Its difficult to present such information in a way that satisfies the rationalist scientific anti spiritual requirements of "credibility", with appropriate ad breaks for the digestion of ideas which only compute if they are obedient to the sensationalist horror movie scenario of The Exorcist. And if you're a true conspiracy theorist, you'd say that was deliberate too.

In ancient times kings hired warriors to conquer more territory and historians to record the "facts". But the historian would be killed if he recorded an unfavourable version of history, thus generals and the scholars were held captive by their master and also their peers. The obedient historian would teach and eventually be replaced by one who was completely trained in how to tell the "facts". One could say that the modern education system has barely progressed. As one man named Weishaupt said "feed drivel to a generation or two of college students and you have sown the seeds of surrender within the next generations of the educated elite."
He also said "In like manner we must try to obtain an influence in the military academics (this may be of mighty consequence), the printing houses, booksellers, shops, chapters and in short all offices which have any effect, in directing the mind of man." Adam Weishaupt was the head of the so called Illuminati and whether it exits or not, if these were their objectives in the late 1800's, the late 1900's are a, coincidental or not, manifestation of their desire.

We are talking here about power and how it manifests, and at this stage of the game you can definitely say that capitalist patriarchy does not need to plan its structures. They are there and people fall into them after some pretty intense conditioning. Power is held in this society by the maintenance of dichotomies, men/women, nature/culture, us/them, and through the knowing/and unknowing communities. It is not entirely unjustified to be accused of perpetuating these dichotomies if you talk about "them", however I feel its also stupid to not conceive of a "them" when there is obvious evidence to show that some men are systematically behaving in destructive and inhumane ways that perpetuate the banality of evil in the minds of children, and in the days and nights of women and oppressed people who are visited by bombs, hunger and rape.

THE WOMEN ARE WATCHING

protest against the queen — the 7th richest person in the world
international women's day — march 8th • support FRETILIN • spra
melt the paint) • blow up Cape York Space Port • assasinate the pop
to exist • support people's struggles for independence and auton
smash the state • take up arms • strike • picket • take control of th
dance proud • fuck safe • make revolution • sack your boss • redi
destroy the pig nation • voting changes nothing; the struggle conti
• safe sex always • shoot clean • don't let the b[illegible] [illegible]rind yo
mainstream • question their 'truths' • don't buy
repressive, destructive, alienating • dance ar
say no to school • you don't have to fuck peop
three watches or none at all • remember to alw
to the Bougainville Revolutionary Army • join
subliminal messages in advertising • start a m
ACTUP - AIDS Coalition to Unleash Power • un
bombs in the air conditioning systems of big c
opportunity • listen to what they're really saying • s
expensive cars • speak out • eat chocolate till you b
boss and give them to your friends • burn flags • che
• eat your gardens • have fun • check who owns wh
in classrooms • talk to each other during exams • make
• don't use deodorant • not population control but redistribution
order • deliver bogus neighbourhood watch leaflets announcing
strangers on buses • sell your rich neighbours house/ ferrari/stereo
• revolution begins in your own heart • don't use their money, barte
(especially frozen ones) and leave them there • no pasaran • turn
racist ideology • subscribe to public radio • move into your vice
lines • set up a free university • create havoc • don't believe everyt

SPEAKS LOUDER TH

• commemorate invasion day — january 26th • celebrate on
aypaint the city • pour coca cola on offensive vehicles (it will
be • occupy their buildings • squat • encourage dissent • resist
omy • kill santa - christmas teaches kids to love capitalism•
e universities • smash ivory towers • boycott multinationals •
stribute wealth • break down the walls • fight for land rights •
nues • take to the streets • reclaim the night • smash patriarchy
be creative • revolution can be fun • challenge the
ng behinto marriage and 'the family' ; oppressive,
f walking • sing instead of talking • pay the rent •
vive • be and go barefoot inside and outside • wear
re are no bad women only bad laws • send money
ion • don't swallow ideologies whole • beware of
• start a democracy movement in the USA • join
e mesh of security fences with pliers • put stink
nies you really hate • deface billboards at every
e - twice • steal • pour sugar in the petrol tanks of
y • learn how to use guns • steal goods from your
ur own future • quote each other not just academics
tax on tampons • resist nationalism • sit backwards
all the locks to your local police station, porn shop etc
of wealth • catch public transport • don't fall for the new world
a national 6 pm curfew • agitate • educate • organise • talk to
-system • spread rumours • share your work • trust your desires
r instead • load up trollies in supermarkets with unsound goods
off the television - the revolution will not be televised • refuse
e chancellor's holiday house • strike back • read between the
hing you hear • free all political prisoners • rise up • seize power

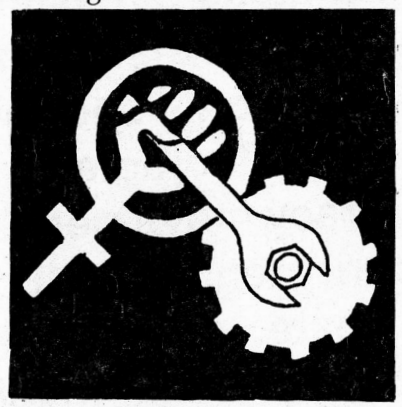
AN COFFEE CHATS

Angry Women IWD March

It was fantastic to see so many women out in the streets on Saturday 7th March for the IWD March. Estimates of numbers were as high as 2000 which is a mighty good turn out. Women's marches are generally colourful, lively occasions, however some women felt this one to be a little flat or quiet, at least, that is until we reached Shaft and Club X (those offensive sex cinemas). Shaft and Club X were a focal point where the 2000 women could vent anger, frustration and disgust against the phallocentric institution of pornography and the exploitation of women's bodies for the gratification of men's misguided, patriarchal constructed desires. The major objection to the venues in question is that they are a blatant indictment of the general/wider objectification of women as sex objects. They are not an isolated enclave; their mere existence has repercussions for all women. The connections between pornography and rape have been made by Andrea Dworkin amongst other feminist writers.

As the bulk of the march continued on down Swanston St. angry women workers from Shaft Cinema yelled abuse at the remaining marchers. On the request of the women from the march, the workers came outside, some to confront and some to discuss the protest and its effect on the women working inside. One of the major justifications the workers gave on their behalf was that they were able to make alot of money from this type of work which would enable them to help their children receive a good education.With the recent moves towards bringing in up-front fees and the government intentions to scrap of Austudy this is certainly a legitimate concern, particularly for single mothers. However most women do not make forty dollars an hour and are infact paid lower wages than men often for similar work. That sex workers can make alot of money whilst women in other occupations do not is precisely because our society treats women as sex objects and this degrading image of women is perpetuated by places like Shaft and Club X.

The difficulty of thoroughly discussing the whole issue particularly when the sex worker's were so angry and threatened by the demonstration which they took as a personal attack, is something that should be addressed before next years march or the Reclaim the Night march.



One suggestion I have is that before the march commences, a letter of explanation should be given to the women who work in the two venues (which will inevitably be a site of anger). The letter may not of course bring about total agreement or even understanding on both sides of the argument but it would be an attempt to 1) open dialogue and 2) let the women workers know just who the women marching are aiming their attack at (MEN, the owners and upholders of sexist, exploitative, phallocentric places like Club X and Shaft Cinema).

Basically I hate to think that feminist actions should be misrepresented and misunderstood to the point that other women feel intimidated and affronted by our behaviour. Feminism is about breaking down dichotomies between so called 'good' and 'bad' women. Feminism is also about dissolving hiearchies and it is really problematic when accusations of oppressive behaviour can be levelled at feminists by women from any class, occupation, face, religion, or age. It is essential to theorize about feminism but it also imperative that we negotiate the practice of our ideas. And so before we attack places like Shaft and Club X we should instigate some kind of dialogue with the women who work there, both to express our opinions and to listen to the opinions of the women working there. I'm sure both parties can learn alot form each other.

In addition,I think that in order to widen our focus on patriarchal institutions within the infested capitalist creation- the CBD, we should vent anger at numerous points along the march, What about the boys playground - the Stock Exchange, it is surely worth a good howl out the front. How about the banks, multi-national companies, the media buildings, particularly the sexist reactionary Sun Herald, Jenny Craig, Georges and other consumer conglomerates. These are just a few suggestions of places that really deserve a hearty feminist raspberry. Possibly at each place a speaker could give a snappy explanation of what each place stands for and why feminists have objections to it. This would widen political emphasis of the march. It would also give women on the march some extra focus instead of waiting for the more easily identifiable patriarchal eye sores of Club X and Shaft Cinema.

It is imperative that women be angry and that we feel courageous enough to express it. Afterall we have soooooo much to be angry about. Confrontation is good . It makes everyone involved stop and think about their own behaviour. We certainly should not run away from arguments and disagreements with other women but we should try to share the differences to bridge the experiential, theoretical gulfs between us.

Arm the Insane

"Denied the airwaves, we trust in the wind to carry what we say
But sometimes we found ourselves shouting into the wind
When we should have been confiding in each other." CRASS

As political activists we are motivated, inspired, guilt ridden, angry, achieving, despair filled, joyous, argumentative, passionate, suspicious, involved, connected, disconnected, worried, hopeful, harassed, confrontative, prophetic, burnt out, dancing. We live out our politics on a variety of levels and I feel that we don't spend enough time validating and supporting each other through the sanity compromising emotional process of activism. The ways we work and the language we permit ourselves in many groups only serves to drain and not sustain action, does not recognise that the most important political resource is us. Often the response to this is "Yeah, but there isn't enough time to deal with people's psychological shit, this isn't therapy group y'know, this is political." I suppose it isn't it political that the largest growing organisation besides the ISO is the Charcoal Club, that we have to keep reinventing the wheel because people keep burning out and falling out of the movement like overripe fruit from a tree, or they end up joining a hierarchal organisation because we haven't got our shit together with regard to a number of issues one of which is the respect we have for our psychological health while being so very concerned about social global health.

I agree with Robin Morgan when she says "Yet the basis of all ideology is the experiential perspective. As a feminist, I know that the personal IS political, and that an affirmation of subjectivity is the mark of an honest and humane politics." One of the most successful movements that sprouted from that politically out of it time of the late 60's and early 70's was feminism and integral to the empowerment process was the shedding, with others, of the psychological blankets we as women begin to acquire from birth that suffocate us to death. Capo-patra imperialism really does get in, inside us all, and not unlike sand paper, scrubs away at our soul. To be aware is not necessarily to be immune and the contradictions we all house clang around sometimes unbearable loudly. Our reactions under the pressure of political work can sometimes serve to make activism most unattractive to those `apathetic lazy bastards'.

My argument is that depressed, stressed and abusive guilt slinging activists screaming a litany of apocalyptic scenarios is no inspiration. But surely I am only talking about individuals here and about the lessons of finding your own limits and expectations, perhaps myself? Yes (and sorry to all snapped at and eye rolled at people in meetings I often rendered paralysed by my toxic anxiety), but I'm also talking about a problematic pattern, a mode of political activism

which continues to separate the personal from the political and is not creative in the ways it operates. Too often the needs of the individuals that are created by the work of the group need to be addressed in some way. Often the problem is not able to be pointed at, it is about power relations that are intangible, or impatience or you are not confident to speak because you feel like your solar plexus has been surgically removed. At these times the words "I feel" may need to come into a political forum. EEEK!! When people are busy with the who is killing themselves fastest and best list, or who is citing the most reasons for cynical defeatism, who's got time for some dork's ideas about needing some support with all these new thoughts about them being a white middle class rapist. Perhaps some discussion rather than guilt releasing lists and envelope stuffing for the dorks could help the effectiveness of the groups political message.

"Sorry dork, no time, we're busy duplicating the very structures were opposing."

There needs to be some mechanism of self reflexivity in each and every group. Feminism has taught that working through the shit of it all with people is important. Too often those who can inspire and achieve change have been separated via the mechanisms they need to know well in order to smash; jealousy, fear of lack, violence, hate, rape, fear. The kind of content I'm talking about is not necessarily heavy tissue boxes strapped to the shoulder kind of stuff but is the courage to enter into the language of the personal to the extent that is intersects with the political. Specifically for men what I'm describing is terrifying. Being arrested at an action is all very well and good but unless we are freed from the permanent state of arrest in our own minds we are corruptible, cynical and are obedient to the patriarchal father who couches heroism and politics in terms of emotionlessness and revolution in terms of violence.

What we need to dare is some shameless idealism which comes for me after I am able to break the vibration of negativity and paralysation with laughter. As the `sun never sets on the brotherhood,' neither could it career its path without the exhaling breath of those laughing in real joy and love, urging it on. My belief in the existence of that somewhere I realise now is essential to my political and personal survival, although often things are not all that amusing. My belief in love and the need to create the environment, physical, psychological and psychic, in which to unfold and curl into a love purified of the dis-ease it currently harbours and is the excuse for, is my most radical belief. It is for me the source of both extreme hope and despair which I feel are the parameters of existence for the political activist which I would like to see validated and the process of sanity, I believe, could be made not easier but less lonely if we see all people as agents of incredibly bruised potential that need nurturing.

Operation Big Mac

McDonald's is involved in many exploitative practices and we can imagine numerous others which we are not aware of already. Each year Mcdonald's is identified as one of the ten worst corporations in the world.

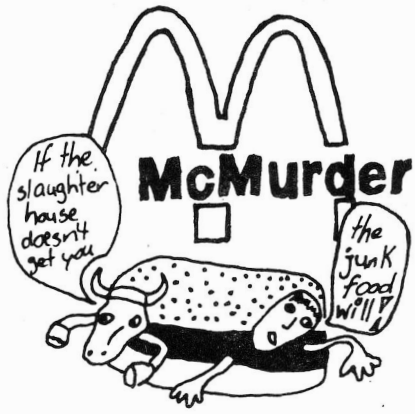
EXPLOITING WORKERS

Like the rest of McDonald's the cheapest and most economical way of doing things, the better no matter what the cost.

- 80% of staff are part time
- 75% of staff are under 21 years of age
- There is a 300% turn over of staff at Mcdonald's stores in the USA and 200-250% turn over of staff in England. We can only assume that these statistics are comparable for Australia.

Clearly McDonald's benefits from having ununionized, under 21, casual staff. They are able to cut their hours or sack staff at any time without any notice being given. They are also able to pay 75% of workers the basic wage and due to their anti-union stance are able to avoid the criticism of their practices by the relevant unions. The massive turnover in staff merely reflects the alienating environment which McDonald's has produced.

The use of computerized standardized machines and the sub-



division of tasks has eliminated the need for trained chefs and has brought the dreaded process lines of the car industry to the kitchen. This forced pace in which staff are expected to work under produces stress which is vented at other workers who delay the burger machine. So not only do workers have their job controlled by the bosses and computerized machines but also by other workers. An example of this is the expectation that customers must be served under one minute. To ensure that they are able to keep this pace they are timed and the results stored on a data base.

The anti-union stance that McDonald's has taken has enabled it to exploit staff not only in the conditions or lack of conditions but also in the wages that they are paid. McDonalds in Victoria and Western Australia have been trying to remove themselves from the restaurant award so that they can further cut their employees wages. This union-phobia which McDonalds has, lead ex-employees with file evidence to reveal instances where employees were submitted to lie detector test to see whether they had union sympathies. Adding to this McDonald's is well known for sacking people who try to set up worker associations. McDonalds uses "psychological and manipulative

KNOW YOUR TARGET

sessions to control staff and prevent unionization. The McDonalds training schools in Sydney trains managers in the use of such techniques." (Good Weekend magazine, October 1988)

EXPLOITING ANIMALS

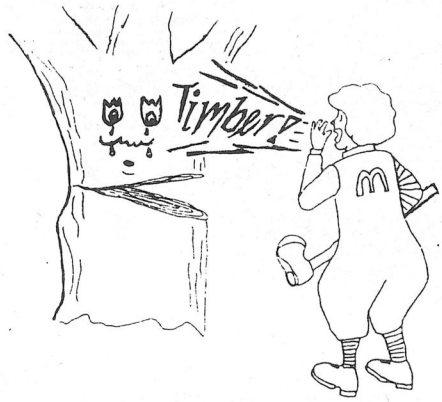
This alienation which workers feel doesn't stop there. The animals which are killed for McDonalds products are treated like the rest of the machines. Life seems to be a non- existent term.

Seven week old chickens are killed to make McNuggets. The chickens live in cages smaller then this piece of paper. Eleven million of them die from stress each year in Australia alone. Battery hens (used for the McBreakfast) like everything else in McDonalds are treated like machines. These egg laying machines are made to produce two eggs a day through the lights being turned on at night to make the hens think it another day. The hens stop laying at 18 months through this process (hens usually lay eggs for up to seven years).

"In Australia the cattle that are used for McDonalds beef spend their lives cramped in outdoor pens with no shelter, and standing in up to 25cm of their own urine and faeces." (Animal Liberation Magazine, October, 1985)

EXPLOITING THE ENVIRONMENT

It is a well known fact that hamburger stores like McDonalds buy beef from the cattle ranches in Central America which destroy vast rainforests (Central America exports 120 million pounds of beef to the US each year). Not only is this



damage enough but European beef cattle are fattened on soya bean meal, half of which comes from Brazil where rainforest is destroyed for its production.

The belief that 100% American beef comes from dead american cattle is in actual fact a fallacy. Beef that comes into the country from third world countries goes through a process (graded and passed by US inspectors) which enables it to be classed as domestic beef.

Not only do cattle live in inhuman conditions but they also consume ten times that of what humans consume in grain and soya beans. One head of cattle consumes enough grain in one day to feed a family for one year. Forty per cent of the world grain supplies are used to feed cattle.

The change over from CFC packaging to paper products means that each year over 1,100 square kilometres of forest are used for it's paper and cardboard packaging. Even before they gave up CFC use they were using 800 square miles for all it's paper products.

By using paper products instead of CFC's, the greenhouse effect is increased through cutting more trees down, this packaging also adds to the waste that McDonalds produces.

While McDonalds has stopped using CFC's in their packaging they do use HCFC 22 (before January 1988 it was known as CFC 22). Because it uses hydrogen it becomes less stable than other CFCs.

It is thought to be 95% less damaging than CFC 11 and CFC 12 (which were used previously by McDonalds) on the ozone layer. It is also expected to constitute 5-10% of the Greenhouse gases within a

KNOW OUR TARGET

KNOW YOUR TARGET

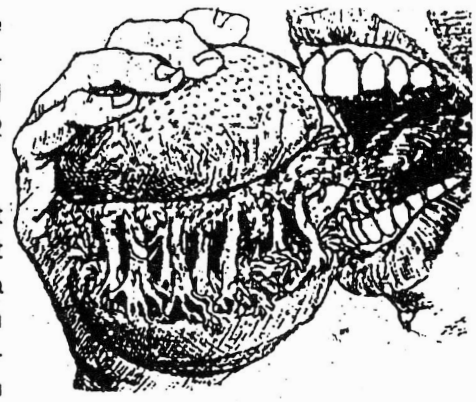
few years. As well as this it is still a throw away, non bio degradable product.

We should also not be forgetting the campaigns that groups around the world part took in to get McDonalds to change it's packaging practices. With this in mind we should also not excuse McDonald's from the damage that it has done already to the ozone, the environment and animals who have died through using CFC 11 and CFC 12 from 1975 to just recently.

The polystyrene packaging is not only harmful for the environment but also humans. Styrene is a powerful depressant which acts on the Central Nervous System. It dissolves readily in alcohol or fat which means that burgers and coffee with milk as well as other products are susceptible. Apart from this it makes up 5% of solid waste by volume in US landfills and contains toxic chemicals like Benzene (a suspected chemical in the Coode Island fire) and eythlene. Both these chemicals have been classed by the US EPA as among the top six chemicals which generate the greatest amount of hazardous waste.

EXPLOITING WASTE

During the 89 clean up day on Sydney Harbor 5,000 tones of rubbish was found, the main culprit being McDonalds with their plastic and polystyrene foam which is not biodegradable and deadly to animals that eat or become entangled in it. In the US, sea animals like sharks have been found with so much polystyrene in their stomachs that they have starved to death.



On an everyday level McDonalds throws out food containers and all if it is not bought within a set number of minutes while people are starving here and in other countries. Each day McDonalds throws out 2.3 million cubic feet of unrecyclable non-biodegradable rubbish.

EXPLOITING NUTRITION

Using the words McDonalds and nutrition in the same sentence is a contradiction in terms. As Choice Magazine put it "McDonalds food is energy dense food, high in kilojoules, fats, particularly saturated fats, ... low in dietary fibre and some laden with sucrose." (Choice, November, 1987). Their buns contain 13% sugar compared with ordinary white bread rolls which contain 3%. Other burger components like lettuce are drowned in chemicals to keep it "fresh".

It seems to be best described by a Californian doctor "I recommend the air between the bun as the most nutritious part of the McDonald's hamburger."

Fastfood is linked to major causes of death and illness in Australia such as heart disease, cancers, obesity and hypertension.

THE MAC ATTACK

Worldwide groups like Greenpeace, Friends of the Earth, Earth First! among many other unions, community groups and individuals have organized, demonstrated, protested, etc. about the discusting practices which McDonalds is involved in.

In Melbourne for the Voices of Dissent Festival Operation Rhubarb will voice their opposition to McDonald's bad habits in OPERATION BIG MAC where we will roast Ronald on a spit outside your favorite City McDonalds Stores. Come and join in the fun, bring musical instruments, friends, banners, placards, etc. May 1st, 5.30pm, GPO Bourke St.

fight back the MacAttack

"pet species"

From where the average person, indeed being, is standing our earth is undergoing some major changes. What we perceive is catastrophic. Global warming, over grazing, mining, deforestation, pollution, ozone damage, racism, sexism, extinction. I want to talk about your dog.I want to talk about the fact that you may not look after a dog. I want to talk about Genocide, Infanticide, rape and torture.....HAPPY READING!
As animals within the ecosystem we have had a role to perform. We must survive in a way which nurtures growth in other beings.

For a considerable length of time western thought has distanced itself from the ecosystem, prefering to create an environment in which subservience is the mode of existence labelling the former as barbarism. It is the individual who decides what is 'barbaric' and what is 'civilized'. Men within patriarchy obviously see, or wish to see, themselves in a position of power. They are! through the creation of subordinates i.e. Woman, animals and the ecology. It is the individual who decides, either alone or within a group- the family (a patriarchal institution) to 'look after' as a 'pet' or as 'livestock'. Whether it is sheep, cattle, goats, chickens, cats or dogs, it is up to the individual as to how those animals are housed, fed and cared for. *So much for individuals.* Ultimately it is the attitude of the individual within the 'scheme of things' which decides that decides a creatures place outside the 'untamed' and 'barbaric' ecology.

The use of dogs as food, as tools and indeed as friends dates back some 20,000 years. In which time, (like all other domesticated creatures), they have been used and abused by men.
A fairly depressing requim albeit an accurate one.

UNSEEN THEY SUFFER
UNHEARD THEY CRY
IN AGONY THEY LINGER
IN LONLINESS THEY DIE

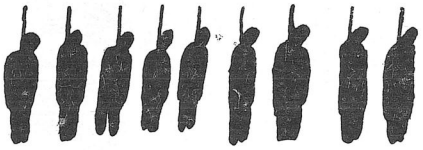
"She slinks along behind the experimenter on the way to the experimental rooms, always with her tale between her legs. On meeting members of staff, some of whom try to make friends with her, and pet her, she invariably and quickly dodges them, draws back and squats on the floor. She reacts in the same manner to every slightly quicker movement or slightly louder word of her master, and behaves toward all of us as if we were her most dangerous of enemies from whom she constantly and most severely suffered'. Pavlov's 'Conditioned Reflexes'.

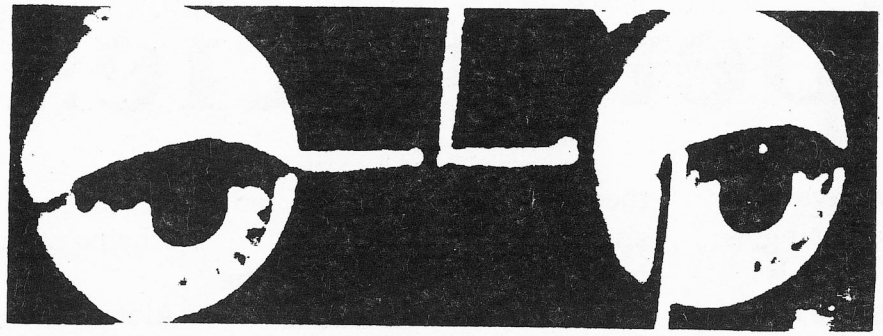
Not an enviable place in the scheme of things.

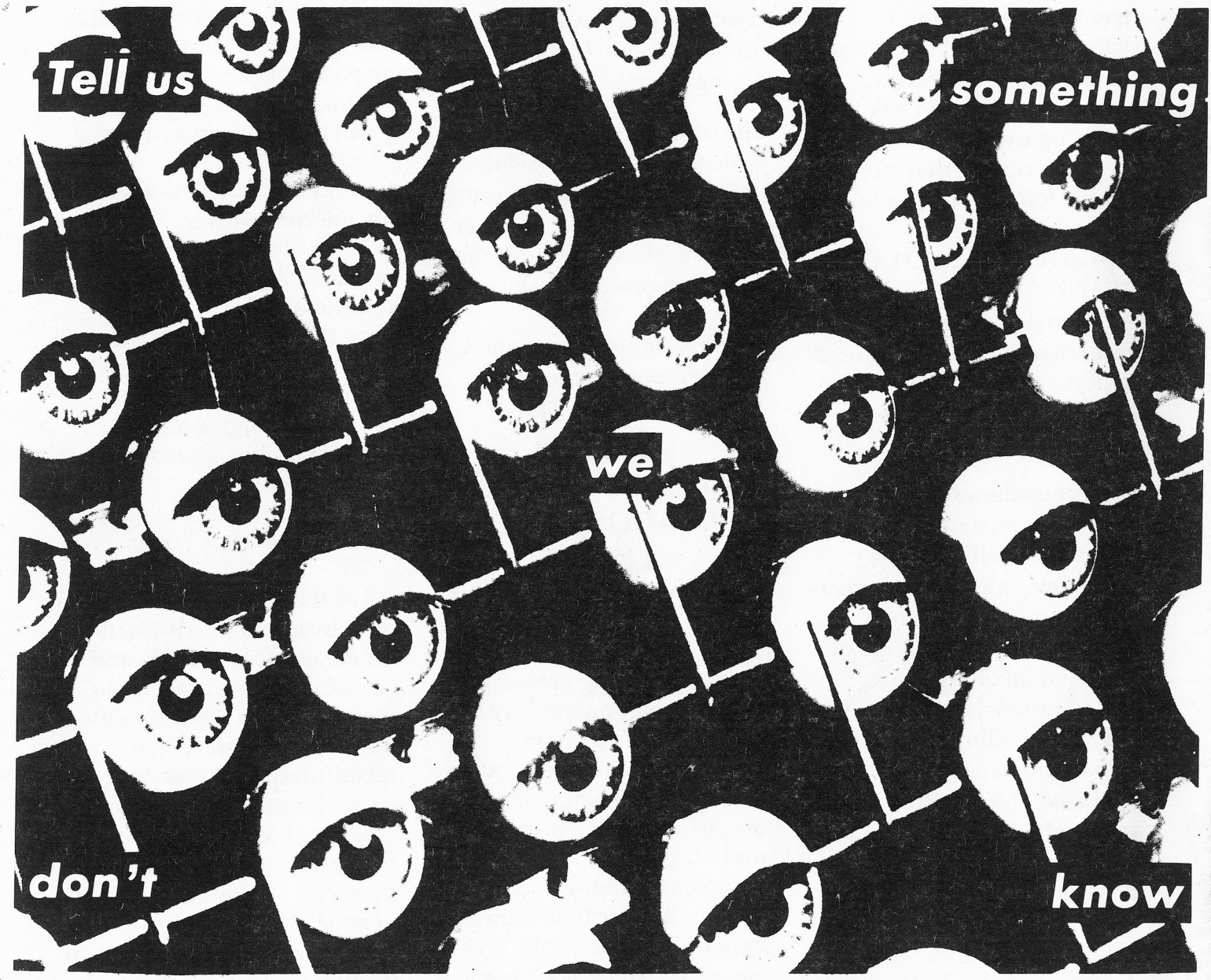
Along with milk containers, plastic bags and indeed used condoms, are the droves of neglected dogs, cats and other 'lovable', 'cute' companions disposed of or merely left to be run over, picked up and given lethal injection or to be handed over to the experimentation labs and in the interim to breed vivaciously and then labelled as pests. And what of the countless battery hens and pigs, the fur bred, and other assorted , hormone injected, artificially inseminated, genetically engineered, production line animals of monoculture.
None of these enviable places in *our* 'scheme of things'.

All of these creatures have been included into *our* culture for *our* economic needs and *our* aesthetic satisfaction to simulate a relationship with nature or to replace that relationship that was once the most eloquent of unspoken languages. Until we change the perception of ourselves, as men, and aspire to the heights of equality and feminism of all and between all creatures, our destiny is sad and self destructive. We have used and abused our earth and our sisters for long enough.

WE CAN CHANGE!






Tell us
something
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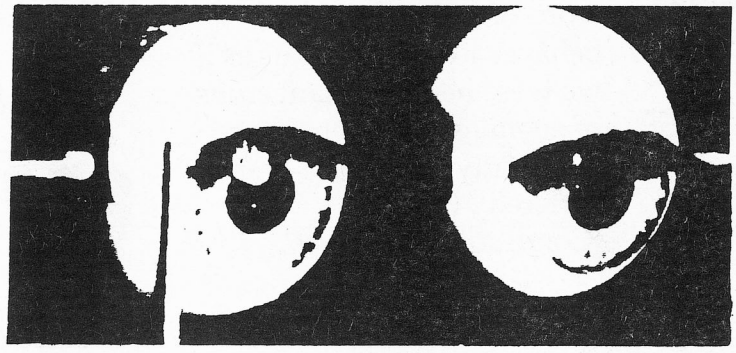

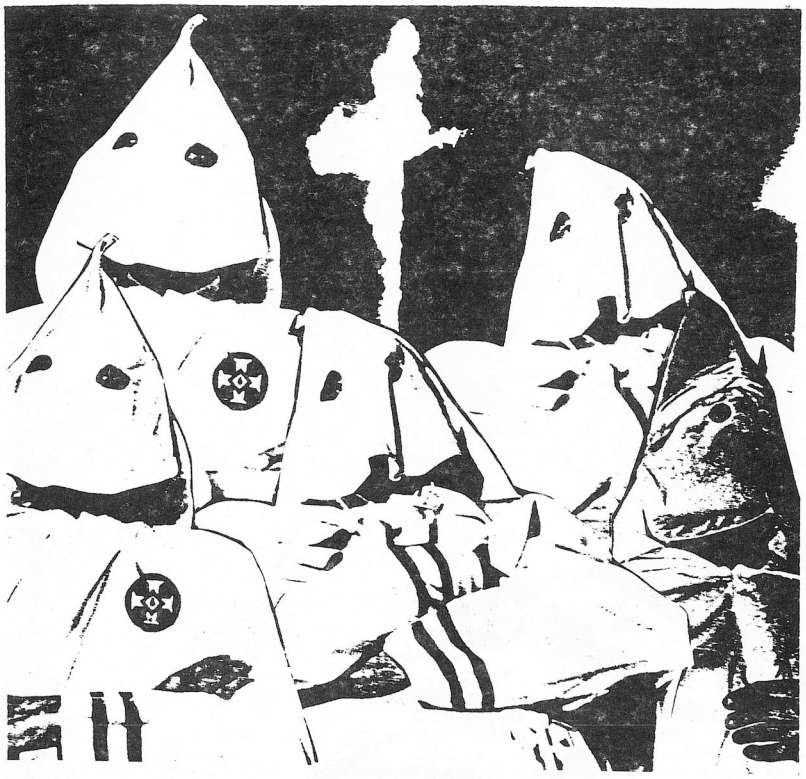

some people say that you can tell racists by the uniform that they wear. can you spot the difference?

VOICES OF DISSENT FESTIVAL

Voices of Dissent is a collectve of artists and activists who have formed to organize a festival focusing on political art, and art as social change. The inspiration for the festival was derived from a similar event held in Philadelphia in April 1987, which featured a month long celebration of social movements and social change.

Voices of Dissent is attempting to unite against ignorance, alienation, injustice, oppression, war, and ecological destruction, with the courage to express our visions of a better world. The festival aims to provide an opportunity for political artists to unify and to

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communicate their ideas to a wider public. This will be expressed through visual and performance artists, film and video makers, theatre groups, street artists, musicians, bands, activists and community groups sharing their commitment to positive social change.

For further information, program details, or how you can become involved in the festival contact the Voices of Dissent office at Friends of the Earth on 419 8700.

rhubarb

Fight back – Hit hard!

You've just been rhubarbed